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For W<sup>m</sup> Vaughan Esq.

From the Author



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THEOLOGICAL SEMINARY

A N  
HISTORICAL ACCOUNT  
*of the*  
BRITISH or WELSH

VERSIONS *and* EDITIONS

*11<sup>th</sup>*

of the

*12<sup>th</sup> Edition*

B I B L E.

With an

*1768*

A P P E N D I X

containing the Dedications prefixed to the first  
Impressions.

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By THOMAS LLEWELYN, L.L.D.

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*Pro Patria.*

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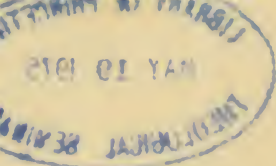
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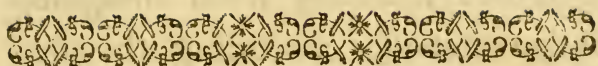
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## ADVERTISEMENT.


 T will appear from the following account, that it is frequently impossible to procure Bibles for Protestants in Wales ; and that this has been the case more or less ever since the Reformation : in which time, the years of scarcity have been many more, than the years of plenty. Was this sufficiently known, it would not remain long (it is apprehended) without a remedy ;

especially if an objection to such a remedy, arising from imagined inconveniences attending the preservation of the Welsh tongue, could be removed.

To inform the public of this case and to remove this objection, was therefore the first and principal intention of the author. He will own himself much mistaken, or the objection is here shewn to be, in general, very trifling to the inhabitants either of England or Wales. The present was thought a fit season for an attempt of this kind; *as the Society for promoting Christian Knowledge are now soliciting the assistance of the able and the generous, for the republication of the Welsh Bible.* This first and principal intention,

tention, it is believed, will need no apology. It needs none to the writer's own mind. It will need none to the friends of religion, of virtue, and of knowlege—none therefore to any person, whose approbation is worth having.

The best way of conveying information of the above case, was thought to be, by an historical deduction of the versions and editions of the book. But here materials were very deficient. The translation had been made near two hundred years ago. No history had ever been given of this subject. It was, perhaps, never considered as important enough to deserve it. It might be deemed sufficient that there was a translation : and provided

vided that was well done; no matter when, or by whom. If the editions of the book had been as regular and plentiful, as the version is good; the history of them would have still remained unattempted: and the want of it would not have had weight enough to press the author to this service, or to trouble others in this way. If the history seems defective; let its novelty, let the distance of the event, let the fewness and scattered condition of the materials be its apology. If the manner of its execution be faulty, the writer alone is to blame. But he has no great notion of multiplying apologies: and is of opinion, that any part of this, and of every other work, which cannot  
stand

stand without *propping*, should even be suffered to fall.

He has no claim to the appendix but that of an editor; nor any right to that, except the right of occupancy. He professes a great regard for the memory of the original proprietors: and would be glad to do them honor, by publishing any of their remains, which may have that tendency; more especially in the present case, since these their remains may be considered as vouchers for the history; and also agreeable to the reader, for their antiquity or curiosity.





A N

## HISTORICAL ACCOUNT

O F T H E

B R I T I S H, &amp;c.

**T**HE vulgar versions of the Bible are in general owing to the Reformation from Popery, and were made either in the sixteenth century or since: an inquiry therefore of this kind is bounded by that important event; and can reach no farther back than the reigns of Elizabeth, of Edward the Sixth, or at most of Henry the Eighth.

FROM an epistle of the Bishop <sup>a</sup> of  
St. David, prefixed to the Welsh New  
B Testa-

<sup>a</sup> Dr. Richard Davis.

Testament printed in 1567 we learn, that there was a British manuscript version of the Pentateuch, extant in the reign of the last-mentioned King. “ I remember,” says the Bishop, “ to have seen, “ when a lad, a translation of the five “ books of Moses in the British or “ Welsh tongue, in the possession of “ a learned gentleman, a near relation “ of our family.”

IF we suppose the author to be sixty years of age, at the time of writing this epistle<sup>b</sup>; and if we deduct from the date of it forty years, in order to bring us to the time to which he refers; we shall find that the above version must have been seen as early as 1527, about the middle of the reign of Henry the Eighth, and must have been made some time sooner. It was extant therefore a considerable time, before the printing of any part of the Bible in Welsh, and even prior to  
any

<sup>b</sup> He was sixty six. Le Neve Fast. Anglic. p. 514.



any printed edition of it in English. It is not said who was the author of this ancient version, and there may be no use or end of conjecturing: I cannot however forbear observing that Tyndal, the first Protestant translator of the Bible into English, was a native of Wales, and lived about this time.

SOME other small and detached passages of Scripture seem to have been translated into this language, in the days of Edward the Sixth, and printed probably for the use of his liturgy or service book. One little thing of this sort was published in 1551, in that King's reign, and is mentioned by the late Mr. J. Ames, Secretary to the Antiquarian Society. The title of it, as printed <sup>c</sup> in Ames, is extremely incorrect; it signifies, in my way of reading it, *Certain portions of Scripture*, perhaps the epistles and gospels, *appointed to be read in churches in the time of communion*

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nion

<sup>c</sup> Typograph. Antiq. p. 272.

*nion and public worship, &c. by W. S.*

This, little and inconsiderable as it may be thought, seems to have been all the effect the reformation had in this way, on that part of the kingdom, till the reign of Queen Elizabeth ; but that promised and produced something more considerable.

IN the year 1562 rather 1563, it was enacted by Parliament <sup>d</sup>,

“ That the Bible consisting of the  
 “ New Testament and the Old together  
 “ with the Book of Common Prayer  
 “ and the Administration of the Sacra-  
 “ ments should be translated into the  
 “ British or Welsh tongue — should be  
 “ viewed perused and allowed by the  
 “ Bishops of St Asaph Bangor St David  
 “ Landaff and Hereford — should be  
 “ printed and used in the churches by  
 “ the first of March in the year fifteen  
 “ hundred and sixty-six under a penalty  
 “ in

<sup>d</sup> 5 Eliz. c. 28.

“ in case of failure of forty pounds to  
 “ be levied on each of the above Bi-  
 “ shops

“ That one printed copy at least of this  
 “ translation should be had for and in  
 “ every cathedral collegiate and parish  
 “ church and chapel of ease throughout  
 “ Wales to be read by the clergy in time  
 “ of divine service and at other times  
 “ for the benefit and perusal of any who  
 “ had a mind to go to church for that  
 “ purpose

“ That till this version of the Bible  
 “ and Book of Common Prayer should  
 “ be compleated and published the  
 “ Clergy of that country should read in  
 “ time of public worship the Epistles  
 “ and Gospels the Lord's Prayer the  
 “ Articles of the Christian Faith the  
 “ Litany and such other parts of the  
 “ Common Prayer Book in the Welsh  
 “ tongue as should be directed and ap-  
 “ pointed by the abovementioned Bi-  
 “ shops” And,

“ That not only during this interval  
 but

“ but for ever after English Bibles and  
 “ Common Prayer Books should be had  
 “ and remain in every church and cha-  
 “ pel throughout that country.”

IN what manner the latter part of this statute has been complied with is not my business now to inquire. As to the former part, one year after the time fixed by Parliament, *The New Testament, translated into the British tongue, was printed in a handsome quarto of 399 leaves—in black letter as it is called—disposed and divided, as to books and chapters, like our present Testaments—with arguments and contents to each book and to each chapter—with explanations of difficult words in the margin, but no references to parallel passages, as indeed there could not be; for there is no distinction of verses, except in some books towards the latter end, which is the more remarkable, as English editions of the Bible, before this time, have in general that distinction.*

OF

OF this version the book of the Revelation was translated by T. H. C. M.<sup>e</sup> perhaps Thomas Huet, Chantor or Præcentor of Menew, that is, St. David<sup>f</sup>. The second epistle to Timothy, the epistle to the Hebrews, the epistle of St. James, and both the epistles of St. Peter, were translated by D. R. D. M. that is Dr. Richard Davis Menevensis or Bishop of St. David<sup>g</sup>. All the rest of this translation was the work of W. S. that is William Salesbury<sup>h</sup>, very eminent in his day, and amongst his own nation, for his great industry learning and piety.

THIS Testament was printed in London, in the year 1567, by Henry Denham, at the costs and charges of Humphrey Toy<sup>i</sup>. To it is prefixed a Calendar and an English dedication “ To  
“ the

<sup>e</sup> Rev. begin. Marg. of this Test.

<sup>f</sup> Le Neve Fast. Anglic. p. 515.

<sup>g</sup> Marg. Note in this Test. begin. of Epist. to Heb.

<sup>h</sup> 1 John begin. 2 Tim. begin. 2 Thess. end.

<sup>i</sup> Test. itself at the end.



“ the most virtuous and noble *Prince*  
 “ Elizabeth, &c.” by the principal translator : and a long epistle in Welsh to his countrymen, by the Bishop of St. David. From these two pieces and the title-page we understand—that this version was made from the Greek collated with the Latin—that it was made with fidelity and diligence—and that Salesbury had the oversight of the whole, especially of the publication, “ by the appointment,” as he says, “ of our most vigilant Pastours  
 “ the Bishops of Wales.”

BUT there was no edition, or version of the Old Testament into the British tongue, till above twenty years after this publication of the New : this must seem extraordinary, and we cannot but be surprized at such a delay, at such an instance of non-compliance with an act of Parliament.

FOR the honor of the Bishops of that time in Wales I would hope, and from  
 an

an expression used by Salesbury above I might conclude; that this delay did not proceed from any want of disposition in them to promote and forward this good, this necessary work. For the credit of my country I would hope, and from the little I know of the history of that period I believe; that this delay did not proceed from want of persons of skill and ability, at that time among the Welsh, to undertake and execute a work of this kind. And for the honor of still greater folks I could wish such a non-compliance may not have proceeded from want of sufficient time allowed, or from any other want of proper and necessary provision made, for the due and timely execution of it.

I have, however, some suspicions that all here was not as it ought to have been; and let it affect whom it may, I shall lay my suspicions before the Reader; and as this will be done with submission to the judgment of others, and with due deference to all proper Authority, it is presumed,

C

fumed, I shall neither deserve nor incur blame.

NOT to insist on the peculiarity of appointing, for the examination and perusal of this version, five Gentlemen, who were to do it, in virtue of their offices; who may have often, if not generally been all English, but perhaps were never all together Welsh, or Masters of the Welsh Language; not to insist, I say, on this very peculiar appointment: my first doubt respects the *Time* allowed, by the Statute, for undertaking and compleating this business. This was between three and four years.

The translating and printing of the whole of Luther's German Bible took him up from 1522 to 1532<sup>k</sup>.

The translators of the abovementioned British New Testament assure us, that it was done with *diligence*, that is, with all expedition possible; yet it was not  
finish-

<sup>k</sup> Le Long. Biblioth. Sac. vol. ii. p. 201.



finished and published, in less than four or five years time.

The English Translation of what is called Parker's, or the Bishop's Bible was begun in 1559; but it was not finished till 1568. Bishop Burnet says indeed that it was printed in 1561. But that is a mistake, as may be known from Lewis's History of the Translations of the Bible into English<sup>1</sup>. And

King James's new version of the English Bible was ordered as early as 1604; but it was not compleated and published till 1613<sup>m</sup>.

Both these versions, it should be remembered, were not properly speaking new translations, but only revisions or corrections of former versions; yet they took up each of them (as did also Luther's) nine or ten years ere they were compleated: but according to the above Statute, The whole Bible, consisting

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of

<sup>1</sup> Lewis's Hist. of Engl. Transf. p. 240.

<sup>m</sup> Ibid. p. 310.

of the New Testament and the Old, and very probably the Apocrypha, together with the Book of Common Prayer and the Administration of the Sacraments, is to be translated for the first time, into the British or Welsh Tongue—is to be viewed and perused by five different persons—is to be printed, to be bound and to be set up, in every church in the country, in the space of four, if not of three years.

In this present Century, the bare printing of the Bible in that language has taken up as much, if not more time. The edition of 1746 was begun in 1743: and the edition of 1718 was set about in 1714.

SUPPOSE the time allowed, by the Statute, to have been sufficient for the purpose; I suspect there are here *other omissions* or *neglects* of several things necessary for accomplishing this business; which neglects or omissions might not only have thus procrastinated and deferred

ferred it, but have even prevented its being effected.

For the due performance of our English versions, with care and expedition;—a regular plan is laid down—the whole Bible is divided into several portions—a certain number of persons, almost a Septuagint, of known learning and abilities, are appointed by name to undertake and execute the work—their table and other necessary expences, while employed (estimated at above One Thousand Marks, near Seven Hundred Pounds<sup>n</sup>), the table, I say, and other necessary expences of these translators are defrayed by the Public—and from the beginning orders are issued out by His Majesty; that they be speedily and amply rewarded with the first Parsonages, Prebends or other goodly Livings, which should become vacant<sup>o</sup>. But, here no such provision is made. Nothing of this kind  
seems

<sup>n</sup> Wilkins. Concil. Mag. Brit. vol. iv. p. 408.

<sup>o</sup> Ibid. p. 407.

seems to have been thought of. No royal mandates are issued out. No care taken for rewarding or supporting the persons employed. No division of Scripture or parcelling it out among a certain number of persons. No plan at all laid down. No appointment of any one person to undertake the whole or any Part of it. It is ordered—it is ordered to be done—but unfortunately to be done by *Nobody*.

It may be said, that these things are left to the care and direction of the Welsh Bishops; and ought to have been provided and regulated by them. *They are*, says the Statute, for the soul's health of the flocks committed to their charge, *to take such Order among themselves*, that this may be done: that is, They are to meet and consult together, They are to nominate and appoint proper persons to undertake this affair, They are to require and enjoin them to do it, They are to view and peruse the translation, when it  
is

is done ; and if it appears to be right, they are to approve and allow it, and then get it put to the press and published. But,

It should be considered, with what fund and at whose expence all this is to be accomplished. How are the Bishops to engage and prevail upon able and sufficient persons to undertake it?—How are the translators to be maintained and supported, while they are employed? Or, How are they to be paid and rewarded afterwards? Who is to defray the expence of the press and publication, and other expences necessarily to be incurred, before the Book can be ready for the use of the public?

It should be remembered likewise, what is the penalty to be inflicted on the Bishops, in case they did not choose to do all, or any of these things. Is it Degradation? Is it Deprivation of their Livings? Is it the Loss of their Estates, or any considerable part of their Property? No. It is no such thing. It is a small, a trifling penalty. It is a fine of Forty Pounds



Pounds each, which they must pay in case of non-performance. And what must be the consequence of performing what is enacted? Why a much greater Sum expended; which, for aught appears to the contrary, must all come out of their own pockets.

Suppose any five persons, at this day in the Kingdom, required by the greatest Authority on earth, to see any thing executed of a similar kind, or *to take such Order among themselves*, that such a thing may be done; or else to forfeit Forty Pounds apiece: would they not much sooner lay down their forfeit money, than engage in an affair, which would cost each of them some Hundreds. Just a century from this time, when the present Statute came to be re-enacted, by the Act for Uniformity, with a particular view to the Book of Common Prayer; this clause of the penalty was wholly omitted as inadequate, improper or trifling.

When

When I consider these things, my wonder ceases at the delay in this case; and I am almost tempted to ascribe the version and publication of the Bible, in the language of Wales — not to the authority or efficacy of the Statute, in that case made and provided—but to the good disposition, to the generosity, to the zeal and activity of particular, of private persons.

Two or three of these worthy patriots and benefactors to their country have been named already. The first of these, Huet, is only guessed at and little known.

“ Davies was a confessor and an exile  
 “ for his religion, in the reign of Queen  
 “ Mary; he was restored to his country,  
 “ on the accession of Queen Elizabeth,  
 “ and made successively Bishop of St.  
 “ Asaph and St. David<sup>p</sup>. Salesbury was  
 “ a private gentleman of an eminent fa-  
 “ mily in Denbighshire, of liberal edu-

D

“ cation,

\* Wood. Athen. Oxon. vol. i. p. 202.

“ cation, for a time at the University,  
 “ then at some of the Inns of Court  
 “ near London; author of several treatises  
 “ in Welsh and for promoting that lan-  
 “ guage; much meriting, says Wood, of  
 “ the church and of the British tongue.”<sup>9</sup>

THE next person concerned, in doing his country and the church this signal service, was William Morgan D. D. vicar of Llan-Rhaiadr in Denbighshire, promoted in 1595 to the See of Landaff, translated to St. Asaph in 1601, and in 1604 to a better place. This Gentleman for the first time since the Reformation translated, at least had the principal hand in translating the whole Old Testament and also the Apocrypha into Welsh; he likewise revised and corrected the former version of the New Testament, and had them well and handsomely printed together, by Christopher and Robert Barker, in the *ever memorable year* of 1588. One copy of this book he presented to the Dean and Chapter of Westminster; in

<sup>9</sup> Athen. Oxon. vol. i. p. 153.



in return for the civilities which he had received from that Learned Body, particularly from Dean Goodman. It yet remains in their Library. *It is printed in folio and on black letter—it contains the Old Testament, the Apocrypha and the New Testament—it has contents prefixed to each chapter—it is distinguished into verses throughout—it has some marginal references—has prefixed to it a Latin dedication to Queen Elizabeth—has a calendar, one or two tables besides—and like the preceding Testament, it is numbered not by pages but by leaves, which amount to 555.*

How Morgan came to undertake this business doth not appear. He doth not seem to have been employed in it by Authority. He doth not seem to have been nominated by the Bishops, commissioners for this affair. It should rather seem, that he engaged in it spontaneously, or influenced only by the usefulness and necessity of the work, and by the wishes and prayers of the good

people of the land. This may be inferred, I presume, from the preface or dedication to his Bible. He is quite silent as to any order or injunction upon him, for this purpose: he says nothing of his being appointed by the Bishops his superiors, as Salebury does in his dedication to the Queen.

It doth not appear when, that is in what year, he undertook and set about this translation. We have no reason to think, that he began soon after the enacting of Queen Elizabeth's Statute; or that he set out with the translators of the New Testament. It is probable, that he had done nothing about it, till a long while after the publication of their version. He had not done much, if any thing in it, before Whitgift was made Archbishop of Canterbury. This I infer from the above dedication. He would have sunk, he says, under his difficulties and discouragements; he would have thrown up and relinquished the whole; or he would have brought to the press and published only the five Books of Moses; had it not been  
for

for the Archbishop's support and encouragement. This is not the language of a person retained and employed by men in power. It is the language of one who had engaged himself freely, and who had it in his own option to persevere or not. And it shews too, that he had not done much before 1583, when Whitgift was promoted to Lambeth.

Neither doth it fully appear, what assistance or associates he had in this work. It may seem an undertaking too laborious and tedious for one man. Three persons were employed in translating the New Testament, though some parts of that had been translated before; I mean the Epistles and Gospels printed in Edward the Sixth's reign, which very probably were incorporated into the first edition of the Testament, and perhaps may be *the part of it undistinguished by verses*. The Old Testament has the Apocrypha connected with it—by itself it is a much larger book—and the original language of it is less generally understood. The translation

lation of it must be a work of more time and difficulty. It is probable therefore, that Morgan was only a Principal in this business, to whom others should be added as associates or assistants. But who these assistants were may not be fully known; and it is still less known what they did.

Wood tells us<sup>r</sup>, that he was aided by Dr. R<sup>d</sup>. Parry, afterwards Bishop of St. Asaph: but that I imagine to be a mistake occasioned by the part Parry acted, above thirty years after, on a second version or edition of the Welsh Bible. However that be, Morgan himself says nothing of Parry; though he has taken care to mention and to make due acknowledgements to several Gentlemen, his worthy patrons or assistants. These were the Archbishop of Canterbury before named—the Bishops of St. Asaph and Bangor (Dr. Hughes and Dr. Bel-  
lot I suppose)—Dr. Gab. Goodman, Dean of Westminster—Dr. David Powel  
a Dig-

<sup>r</sup> Athen. Oxon. vol. i. p. 727.

a Dignitary, says Wood, in one of the Cathedrals in Wales \*. Mr. Edmund Pryse, Archdeacon of Merioneth, author of the Welsh Psalms in metre—and Mr. R<sup>d</sup>. Vaughan, Rector then of Lutterworth, afterwards Bishop of Bangor, of Chester and of London.

These Gentlemen encouraged and supported our translator in his work ; they abetted and assisted him ; *opem tulerunt*, says he, *non contemnendam*. They granted him free access to their libraries, which must be of considerable advantage. They perused and examined his version. They revised and corrected it for him. While attending the press, he lived with the Dean of Westminster ; *qui*, as he tells us, *relegenti mihi ita adfuit assiduus, ut & labore & consilio me plurimum adjuverit*. These particulars are known from Morgan's dedication of his book, where he makes the most honorable mention of his chief patrons and associates. One would have expected to see, in this list, the

\* Athen. Oxon. vol. i. p. 245.



the name of Salesbury : perhaps he was dead by this time ; as was also Bishop Davies. Dr. John Davies, we know, had some hand in this version. And so might some other persons, whose names, for reasons unknown to us, may not have been here inserted.

Thus after a long delay of near thirty years, was the Holy Bible translated into the British or Welsh tongue ; thus it was printed and published for the first time in that language, and the intention of the Statute enacted for that purpose, at length accomplished ; which intention after all makes no provision, but for places of public worship, but for the chapels and churches throughout Wales. A very scanty, a very poor provision surely, for a Reformed a Protestant country. It provides only for the church, that is, for one house in a parish, and that a house hardly ever frequented by all the inhabitants, and in common, not frequented above once in a week by any of them. How

How far the present publication proved an adequate supply, even in this respect, may be doubtful; and cannot be precisely determined without knowing the number of places appropriated to religious worship in Wales, and the number of Bibles printed at this time. The number of parish churches in that country, is supposed to be about eight hundred\*. Add to these at random the chapels of ease, and the churches cathedral and collegiate; and the whole number may amount to nine hundred or a thousand. But I much question whether this publication was numerous enough to supply so many places. The same causes which procrastinated and delayed the version, might also cramp and lessen the impression; and render it small, scanty and inadequate, even to the public wants of the country.

Impressions of books in general were not at that period, so numerous as they are at present, when reading is much

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\* Walker says, 965. *Sufferings of Clergy*, p. 166.

more in fashion. I remember to have read somewhere, that Grafton the printer, when soliciting an exclusive Charter to vend English Bibles, made use of this plea; That he had, at a great expence, printed a large impressi<sup>o</sup>n of that book, *consisting of fifteen hundred copies*. If fifteen hundred Bibles were reckoned a large number for England; half that number, a quarter of that number might be thought a very large impressi<sup>o</sup>n for Wales: and if so, if only five or six hundred copies were printed off at this time, there might, and notwithstanding this supply, there would be a great many chapels and churches in that country, yet destitute of Welsh Bibles. We may imagine, that the provision now made was adequate to the number of places intended to be supplied; because that seems to be required by law; and because it is right it should be so: but this will not follow, any more than it follows, that the translation and impressi<sup>o</sup>n itself was finished by the 1st of March, 1566; because



cause it is ordered by Parliament that it should be. But however these things may have been—let the provision of this time have been adequate or not : this version has since received considerable alterations.

THE translation of the New Testament printed in the edition of 1588 had been made, as we have seen, by Salesbury and Davies ; and only revised and corrected by Morgan. For some reason or other, Morgan revised and corrected it again ; and it was ready for the press, when he died in 1604<sup>1</sup>. Whether he intended to have the whole Bible reprinted ; and in case that was his intention ; whether he proposed only a further supply for the churches, or a more general provision for the country, is and probably must be for ever unknown — and it is likewise unknown whether this corrected version of the New Testament was ever published or not. But,

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<sup>1</sup> Ames Typogr. Antiq. p. 435.

IN the reign of James the First, the translation of the New, together with that of the Old Testament, underwent the examination and correction of Dr. Richard Parry, Morgan's successor in the See of St. Asaph. The alterations made in consequence of this examination, seem to have been considerable enough to justify us, should we call what was then published a new version of the Bible into Welsh: as King James, and the persons employed by him, in the English impression of about this time, call their corrections and alterations a new translation of the Bible into English.

This corrected or new version of the British Bible is much the same with that in use at this day. It may be deemed the standard translation for that language, as King James's Version is considered with regard to the English. It was printed in London by Norton and Bill, printers to his Majesty, in the year 1620. The copy of this impression presented to the King is now, in that noble repository  
of

of antiquities and curiosities, the British Museum. *It is a large handsome folio—it is printed on black letter—it is divided like the former edition—it has large contents of chapters, and the references of King James's Bible in the margin—the sheets of the Old Testament and Apocrypha run Eeee 3 — and the sheets of the New Testament run Y 2—it has prefixed to it a calendar and a Latin dedication sacrosanctæ & individue Trinitati, &c. and to King James: in which the editor gives us some account of the edition, and of his inducements to undertake it.*

He took considerable liberties, he there tells us, with the former translation: varying and altering it, in such a manner, that it might seem doubtful; whether the version by him now published should be reckoned Parry's, or his predecessors. "*Quædam,*" says he, "*cum præcessoris laude retinui; quædam in Dei nomine mutavi atque sic compegi; ut & hic sit* "*αμφιδοξουμένων παραδειγμα, & dictu sit* "*dis-*

“ *difficile, num vetus an nova, Morgani*  
 “ *an mea dicenda sit versio.*”

His inducements or motives for undertaking this publication, he adds in the following remarkable words, “ *Bibliis in*  
 “ *plerisque apud nos Ecclesiis, aut defici-*  
 “ *entibus aut tritis ; Et nemine, quantum*  
 “ *ego audire potui, de excudendis novis*  
 “ *cogitante ; id pro virili conatus sum, in*  
 “ *Britannica Bibliorum versione, quod sæ-*  
 “ *liciter factum est in Anglicana.*” That is, the former impression of the Bible being exhausted, and *plerisque apud nos Ecclesiis*, many or *most* of our churches being either without any, or having only worn out and imperfect copies ; and nobody, as far as I could learn, *so much as thinking of a republication* : in these circumstances of this matter, and induced by these considerations, I set about revising our translation ; and, as had been lately done for England, about providing a supply for the wants of my country, by a new edition of the British Bible, in a better and more correct version.

When

When I first heard of this edition, printed but a little while after King James had had the Scriptures translated anew into English, from the original Hebrew and Greek, and published for a more correct and more perfect English standard: when I heard of this correction and new edition of the same book in the Welsh tongue; I made no doubt but this must have proceeded from the care of government, and had been particularly planned and ordered by his Majesty. How much must I therefore have been surprized on finding, from what is quoted above, that this was so far from being the case, *that, it seems, nobody had so much as thought of such a thing*; that Parry was entirely a volunteer in this affair, induced to undertake it merely from the consideration of the absolute wants and necessities of his country. *Many*, if not *most* of the churches, were without Bibles; and we may rest assured there were none elsewhere; yet no provision is made, or likely to be made for their supply;



ply ; but for the voluntary, but for the spontaneous undertaking, of this truly Protestant and very Venerable Bishop.

Dr. John Davies, the learned author of *Dictionar. Latino-Britannic.* was chaplain to the above Bishop. In 1621, the year after the date of Parry's Bible, Davies published in Latin his Grammar for the British tongue. He dedicated his book to the Bishop his patron. In the preface to that book he tells us, that for above thirty years, he had spent much of his time in studying the language of his own country, and had some concern in both the versions of the Bible into it. "*Utrique S. S. Bibliorum Interpreti Brit. indignus fui administer.*" Thus modestly doth he speak of himself. Others speak of him in a different strain ; "*In Bibliorum (Britan. scilicet) ultima & emendata editione, Jo. Da. perutilem impendit operam,*" says a chancellor of St. Asaph and Bangor, few years after this time.

He

" *Dict. Lat. Brit. inter Encom. Marg.*



He was therefore assisting to both our principal Biblical translators. He had a considerable share in the second version and edition of the Welsh Bible, and ought not to be omitted *in an attempt to rescue from oblivion and darkness the memory and names of the persons concerned in it*. He seems to have been eminently fitted for such a work. He was a thorough master of the British tongue. “He was esteemed, says Wood, well versed in the history and antiquities of his own nation, well versed in the Greek and Hebrew languages, a most exact critic, an indefatigable person, and well acquainted with curious and rare authors.”

ALL subsequent impressions have, in general, accorded with this edition of 1620. There may be some small variations, but they are not material: they affect the size, the letter, or the paper;

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(though

\* Athen. Oxon. vol. i. p. 597.

(though here we have very little variety;) they affect the spelling, or the change in the initials of words, which in this language is remarkable: they respect supplementary words, or the printing in capitals such words as answer to Jehovah, to Lord, to God, &c. printed in capitals in English; or, they respect readings and references in the margin, or the division of chapters into paragraphs: some editions have the year of the world printed at the top, or the side of the page: some add maps, chronological tables, and tables of coins, weights and measures, Hebrew, Greek, and Roman: to adapt the book to the Liturgy, some mark the psalms for the day of the month, and for morning and evening service; and likewise the chapters appointed for morning and evening lessons, throughout the Old Testament. In these and such like instances, there may be some variations; but in other respects and in general, all impressions since have been only transcripts, or copies of the version and edition of 1620.

THERE

THERE has been but one more folio impressi<sup>o</sup>n of this book. It came out in 1690, seventy years after this time. It was printed at Oxford, not like the former on black letter, but on a common, or good Roman character: otherwise it is so similar as not to need a particular description. This is sometimes called Bishop Lloyd's Bible; and it is supposed, that he had some concern in its publication. He is, I find, the author of the chronology, and of many of the references printed in most of our English Bibles, particularly the Quarto ones<sup>z</sup>. This chronology and these references are added, I am told, to this edition of the Welsh Bible. What else it has of the learned Bishop's I cannot find. The conduct of the impressi<sup>o</sup>n, if my information is right, was intrusted with Mr. Pierce Lewis, an Anglesey gentleman, then at Jesus College, who it is said has discharged his trust accurately and well<sup>a</sup>.

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THE

<sup>z</sup> Biogr. Brit. Lloyd, F.

<sup>a</sup> MS Account, penes R. Morris, of the Navy-Office, Esq;

THE quantity of books in any of these folio impressions is not known. They were principally, if not solely intended for public worship; and for various reasons, I should imagine the number of copies printed never much exceeded, if it equalled the number of churches. But I shall dismiss, perhaps full late, this part of my subject, and proceed to give some account of the octavo editions of the same book.

F O R upwards of *seventy years*, from the settlement of the Reformation by Q. Elizabeth; for near *one hundred years*, from Britain's separation from the Church of Rome — there were *no Bibles* in Wales, but only *in the cathedrals or in the parish churches and chapels*. There was no provision made for the country, or for the people in general; as if they had nothing to do with the word of God, at least no farther than they might hear it, in their attendance on public worship, once in the week. This is astonishing!

The

The Bible itself may be reckoned a much more useful book, in the smaller than in the larger size. In folio it is expensive, it is bulky, it is heavy and unmanageable, and not very convenient even for churches. A quarto would be much more handy for this purpose ; that is the size generally used in the churches in Holland—if I mistake not, that is the size most commonly used in the English cathedrals, and in the royal and many other chapels. In the smaller size it is most read, and comes into most hands. It is best adapted to the use of individuals, of schools, of families, and of many places appropriated for public worship. I suppose there may be twenty times the number printed in octavo and under, to what there is printed in folio. Bibles in octavo and under, become portable and convenient for the pocket, and they become at the same time cheaper and more reasonable.

The honor of providing for the first time a supply of this kind, for the inhabitants



bitants of Wales, is due to one or more citizens of London : who, from a generous and noble concern, for the good of their fellow-subjects, procured at their own expence an octavo impression of the Welsh Bible in 1630, in the reign of Charles the First.

IT gives me particular pleasure that I can mention some of these persons by name : I do it with gratitude and great veneration for their memory ; and I could wish the names of all concerned might be recorded with honor, and had in everlasting remembrance. It was a noble instance of generosity and public spirit : though it is neither the first nor the only instance, wherein citizens of London have taken the lead, and set others an example worthy the imitation of the greatest personages. Should the reader have an opportunity, let him run over the thirtieth chapter of Stow's Survey of London, and see there the noble acts of its citizens. If that list was continued



tinued to the present time, I might defy the world to produce its equal, or any thing near it.

The indefatigable Mr. Strype tells us<sup>b</sup>, that Mr. Rowland Heylin, an Alderman of London, sprung from Wales, *charitably* and *nobly*, at his own cost and charges, in the beginning of the reign of Charles the First, caused the Welsh Bible to be printed in a more portable bulk; being only printed in a large volume before, for the use of churches. The first edition in a portable size is the edition of 1630, and must therefore be the edition referred to by Mr. Strype, and understood by him to have been printed at the sole charge and expence of that worthy Alderman. Mr. Strype was mistaken in ascribing this matter wholly to Mr. Heylin: Sir Thomas Middleton, a native of Wales, a Magistrate also, and Alderman of London, was a coadjutor, and a generous contributor to this good design:  
to

<sup>b</sup> Survey of Lond. vol. ii. b 5. p. 142. edit. 1720.

to these two Aldermen, the late Rev<sup>d</sup>. Mr. Griffith Jones joins other citizens of London, whose names he wishes to have had, but had not in his power to mention<sup>c</sup>. To the joint and united benevolence and liberality of these Gentlemen, Wales is indebted, for the first impression of the Bible, in a portable bulk and of a small price.

IN the year 1654, there was a second edition of this Bible in octavo, consisting of six thousand copies. This is the first account we have met with, of the number of copies contained in any impression. For this we are indebted to Mr. Charles Edwards, author of a Welsh book called *Hanes y Ffydd*, wrote in the last century, several times printed, the first time with an Oxford *imprimatur*, August 1, 1676. Edwards doth not inform us to whom we are particularly obliged for this very considerable supply, as it must be then deem-

<sup>c</sup> Welsh Piety for 1742.

deemed. And for want of particular benefactors to whom we might refer it, I have sometimes been disposed to amuse myself with ascribing it, to the temper of the nation, and of the times in which it was granted.

This Bible was published in the year 1654, the first year of the protectorate of Oliver Cromwell; whose ancestors are said to have come from Wales, and whose family name is said to have been originally Williams. At this period the cast of the times, the disposition of the people, of the people in power, and of the people in general was religious. Attachment to scripture was the general profession. Scripture knowledge was in vogue; and scripture language the language in fashion. Scripture phrases are taken up and applied to every occasion and event. *The Lord of hosts—God with us—*&c were the mottos of the times, the word of battle, the cry of armies, and the stile of coins, medals, and inscriptions. These very times produced

*the London Polyglott Bible.* This temper and genius of the people produced *an act for the propagation of the gospel in Wales*; and several regulations respecting religion. No wonder then, it should also produce the publication of the *Welsh Bible*, as proper and necessary to enforce and establish their own act and regulations.

IN a little time this impression was exhausted, and Bibles became scarce and dear. Upon enquiry in 1674, not above twenty copies could be found on sale, in the city of London; and not above thirty-two to be purchased, throughout England and Wales. This occasioned another octavo edition, which came out in 1678, and consisted of eight thousand copies, by much the most numerous impression yet published: one thousand of which were immediately given away among the poor; and the rest were reserved and disposed in proper places, to be sold at four shillings per Bible bound.

The

The account of this impression, of the number of books it contained, and of the manner of disposing them is better known, and probably will continue to be more generally known, than the state of any other edition of the same book. This is owing to the merited reputation and fame of Archbishop Tillotson; among whose works there is a *sermon on the death of Mr. Thomas Gouge*, who had a principal hand in this publication of the British Bible.

Mr. Gouge was a most benevolent and generous man. Out of an annual income of one hundred and fifty pounds, he used to give away one hundred a year in charity. He made Wales in a particular manner the object of his charitable regards. When between sixty and seventy years of age; he used to travel into that country, and with his own hands distribute his bounty among the poor and indigent inhabitants. He set up among them a great number of schools, (it is said between three and four hundred)



red) to teach people to read Welsh and English. And he supported and continued these schools for several years. To render these schools the more useful, he took care to supply the people with Welsh books. When he could meet with none fit, in their own language ; he caused such to be translated from the English, and printed for their use. *The Whole Duty of Man, the Practice of Piety*, and some other practical English books are mentioned as translated, and printed by or for him, with this view. And books of religion, devotion, &c in the Welsh language, which were not to be had, or very dear; these he caused to be reprinted, particularly the *Book of Common-Prayer, the New Testament, and the above edition of the Welsh Bible*<sup>a</sup>.

Tis not to be supposed, that he did all this at his own cost and charge. Ten times his fortune would not have been sufficient to defray such an expence. The  
sup-

<sup>a</sup> Tillotson on Death of Gouge : and Calamy's Account of Ejected Ministers, vol. ii. p. 8.



support of so many *schools*, of so many *publications* and *distributions*, must have been the work of a number of persons; who excited to this charity by his arguments, and more by his example, might employ him to manage and dispose of their joint contributions. Dr. Calamy has preserved a paper, containing an account of his faithful discharge of this trust, audited or attested by Tillotson, Whichcot, Stillingfleet, Pool, &c. \*

Besides these Gentlemen, eminent for their station, learning, or goodness; there was another person not included in the above list, yet very active in promoting these charitable designs, for the advantage of Wales: I mean Mr. Stephen Hughes of Swansea, Glamorganshire. He seems to have done in the country, what Mr. Gouge did in London. He procured subscriptions and donations for this purpose, and contributed liberally himself. He translated several English books into Welsh. He published, it is said,

\* Calamy ubi supra.

said, near twenty Welsh books, several of them at his own expence. Among the rest he collected together and printed the excellent *poems* of the Rev. Mr. Rys Prichard of Landover: a book the most known, and the most read of any in Wales; the Bible alone perhaps excepted. The preceding edition, Cromwell's Bible if I may so call it, had been printed very incorrectly. Whole words, and parts of sentences had been omitted<sup>e</sup>. To rectify these mistakes, and to prevent others on the present publication, Mr. Hughes took upon him the care of the press: and as he was a man of learning, and thoroughly acquainted with the British tongue; this edition was well printed, and came out very correct<sup>f</sup>.

THESE pious and vigorous endeavours of Gouge, Hughes, and others, must have had a considerable effect on that country. The schools set up and continued

<sup>e</sup> Hughes's Preface to *Llyfr-Ficar*.

<sup>f</sup> Calamy's *Account of Ejected Ministers*, vol. ii. p. 718.

tinued in various parts of it; and the books translated and published for the use of its inhabitants, must have spread knowlege amongst them, and given them a taste for reading. The consequence of which was, this numerous impressiion of the Bible was in few years exhausted, and the book became again scarce and dear. Mr. Gouge died, 1681, two or three years after the above edition came out, and consequently before any want of another could be sensibly felt; but Mr. Hughes lived long enough to discover it, and to exert himself a second time in this affair. He set on foot another impressiion, but did not live to see it finished. He died about the year 1687, but the next octavo edition of this Bible was not published till 1690.

This impressiion was more numerous than any of the preceding. I cannot find the exact number of copies which it contained, but we are told by Calamy<sup>s</sup>,  
that

<sup>s</sup> Account of Ejected Ministers, vol. ii. p. 720.

that about ten thousand were distributed in Wales, by the editor Mr. David Jones; who it is said took a great deal of pains, in printing and spreading Welsh Bibles. It seems, that the principal patron of this publication was a noble Lord of the Wharton family: I suppose Thomas Baron Wharton, afterward Viscount Winchendon, Earl and Marquis of Wharton; a zealous Protestant and promoter of the Revolution; a faithful servant to King William; and one of Queen Anne's ministers, in the *glorious* part of her reign. Jones was patronized in this undertaking by other persons of quality, besides Lord Wharton; and generously assisted by some ministers and citizens of London<sup>h</sup>.

*The edition of 1690 was the last in the seventeenth century. It made the fourth impression in an octavo size; and the seventh in all of this book, before that period. It is not so handsomely printed; not on so good paper,*

<sup>h</sup> Calamy ubi supra.



*paper, nor with so neat a character as the preceding : otherwise for size, for type, and for number of sheets, they are much alike among themselves, and like to several English impressions of the Bible of about the same date : they are printed pretty close and the letter is rather small, and therefore not quite so well for the eye ; but yet the book is so portable, so convenient in many respects, that I have often wished, we had the same book again printed in this form, both in Welsh and in English.*

IF we attend this subject into the present century, we shall find the state of it altered much for the better. Millions sterling have been expended on works of benevolence in this country since the year 1700. Should any one question this, and think the prodigious sum too enormous ; let him reflect on the number of hospitals established in town and country : let him make an estimate

at random of the expence of erecting and supporting these hospitals : let him add to these our schools of charity ; for the instruction and support of the children of the poor and destitute : to these still add our numerous companies and charitable institutions (some of which distribute annually thousands of pounds) and besides these, the private distributions of individuals : and when all this is considered ; the above assertion of millions being expended in charity, since the commencement of the present century, (though the sum must seem vast and prodigious) will not be thought to exaggerate.

To furnish with Bibles a nation of Protestants ; a nation in the neighbourhood of London and part of Britain ; a nation consisting, it may be, of sixty thousand families, or of no less than three hundred thousand individuals : to furnish so many persons with Bibles is a design so excellent and so noble that it cannot but have met with attention and regard  
in



in this age of benevolence, in this exuberance of charity.

Within these fifty years last past, there have been four impressions of this book. *The first was published in 1718. The second in 1727. The next in 1746. And the last in 1752. They are all in octavo. The second is rather smaller than the others. It is likewise without contents of chapters, and without marginal references :* and for that reason, it was never so much valued by the people for whom it was published : such is their attachment, such is their prejudice to these contents and references ; with which except in this single instance they have hitherto ever been gratified. *The three other editions are large handsome octavos, on good paper and letter. They have the Apocrypha, contents, and references. They have the year of the world on the top of the page : the church lessons marked in the Old Testament ; and the Psalms for morning and evening service, for every day in the month. They have also annexed a scripture index or*

*chronology*<sup>1</sup> — *tables of weights and measures* — *the Psalms in metre* — and *some hymns and forms of prayer*<sup>k</sup>.

The Bible of the impression of 1718 is commonly called Moses Williams's Bible, from the Rev<sup>d</sup>. Mr. Moses Williams, curator of the press to that edition. He was vicar of Dyfynog, in the county of Brecon; a gentleman of good literature, who well understood the British and the learned languages. He translated several books into Welsh. He assisted Dr. Wotton in publishing the *Leges Wallicæ*. He gave at the end of his Bible a glossary, or interpretation of Hebrew and Greek names—and his impression is reckoned correct and well done.

The Bible of either of the two last im-

<sup>i</sup> *This Index is an epitome of Archbishop Usher's Chronology by Bishop Lloyd—It is taken from the English impression of the fello Bible of 1701—and was translated by S. Williams.*

MS Account penes Mr. Morris compared with Lewis's Engl. Translat. p. 350.

<sup>k</sup> The edit. of 1752 had no Apoc.

impressions may for a like reason be called Mr. Morris's \* Bible, from the name of the Gentleman who was curator of the press to both ; a gentleman well versed in the language and history of his country ; the most critically acquainted of any within my knowledge with the subject of these papers ; as communicative as he is knowing ; to whom the author, to whom the reader is obliged for many particulars contained in this account. The edition of 1746 was printed at Cambridge, and has several literal errata occasioned by the curator's living in London, at a distance from the press. The edition of 1752 was more under the curator's inspection, being printed in London ; (as were all the other editions of this book, except the above and the folio of 1690 :) and it is I believe as correct as any edition whatever of this book.

IF I am not mistaken, Wales is more or less indebted to the Society for promoting Christian

\* Supra, p. 35.

Christian Knowledge, for every impression within this century. They were the principal promoters of the edition of 1718: others were admitted to subscribe, and at a certain price had any number of books, in proportion to their subscriptions. This appears from the proposals for the impression thrown out by the Society in 1714<sup>1</sup>; and seems very fair and likely to take. But what number of copies were printed at this time doth not appear. With regard to the edition of 1727 I have no particular intelligence. I ascribe it to the Society, as the most likely persons I can think of, to have been its patrons and promoters. The two other impressions are well known to have been undertaken and executed at their expence. They consisted of *thirty thousand Bibles*, and stood the Society in *six thousand pounds*: which large expence it was enabled to bear, through the generous contributions of multitudes of indi-

<sup>1</sup> MS Account penes Mr. Morris.

individuals in town and country. The book was distributed in Wales, mostly by the Society's members or correspondents; and ordered to be sold at Four Shillings and Six-pence per Bible bound. And for this large and liberal supply, that Society deserve the grateful acknowledgement of every Briton; and they are hereby desired particularly to accept the thankful acknowledgement of One, with the warmest gratitude, and the highest sense of national obligation.

BESIDES these several editions and versions of this book taken together; there have been other translations, or impressions of some parts of it separately published.

*A metrical version of the Psalms by Captain Middleton. London printed in 1603, by Thomas Salesbury<sup>m</sup>. The book is in the possession of Mr. Morris.*

*In 1647, the New Testament was printed*

<sup>m</sup> Ames Typogr. Antiq. p. 435.



*ed alone in 12mo, without contents of chapters or marginal references*<sup>n</sup>.

*In the year following were printed Mr. Archdeacon Pryse's Psalms in metre of the same size*<sup>o</sup>. I suppose these Psalms must have been printed before; but of this I have no account.

*The New Testament was printed separately in 1654, of a larger character than the Bible of the same date*<sup>p</sup>.

*The same Testament was published together with the Psalms, in prose and metre, by means of Mr. Gouge, &c in 1672*<sup>q</sup>.

*The same Part was again separately printed in 1752, by means of the Society for promoting Christian Knowledge. And I believe it has been frequently published by itself at Shrewsbury: and may be had I imagine at any time.*

## HAVING

<sup>n</sup> MS Account penes Mr. Morris.

<sup>o</sup> Ibid.

<sup>p</sup> Teste Charles Edwards.

<sup>q</sup> MS Account penes Mr. Morris, &c.

HAVING thus attended this subject to the present time, and given the best historical deduction of it, in my power ; I shall beg leave to hazard some few reflections upon it, and submit them to the judgment and candid consideration of the public.

I begin with observing, that the British version of the Bible done in the manner, and under such circumstances as have been mentioned, does great honor to the persons who undertook and effected it. It does honor to their piety and patriotism. It does honor likewise to their literary abilities; and to the knowlege of the times.

Our translators were men of real learning and knowlege. Salesbury we have seen was a person of liberal education. He seems to have been a good linguist for the age in which he lived : and his translation was made directly from the Greek collated with the Latin. Bishop Davies was employed in translating, from  
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the Hebrew into English, part of the Old Testament, for what is called Parker's or the Bishop's Bible<sup>r</sup>. Parry, Wood tells us, was on account of his learning promoted by King James to the See of St. Asaph<sup>s</sup>. Dean Goodman, Dr. Powel, Dr. John Davies and others, assistants in this business, are known to have been men of good literature, and general knowlege. And I conclude from various considerations, that Dr. Morgan was a person of sound learning, and well acquainted with the original languages of the Old and New Testament.

He was a Cantabrigian. But Cambridge has had *no Wood, no Athenæ Cantabrigienses*: for want of which, we are often at a loss for little anecdotes relating to such as are brought up, at that university. Here however Morgan had his education; and here he received the testimonials usually given, in these seats of learning, to capacity and improvement. After this, we hear nothing of him till he

<sup>r</sup> Burnet, Lewis, &c.

<sup>s</sup> Athen. Oxon. vol. i. p. 727.

he is encouraged, at his living some hundreds of miles from the capital, as a proper person to undertake the translation of the Bible, especially of the Old Testament into the British tongue. His encouragers and approvers are an Archbishop, two Bishops and others, persons of learning themselves, and proper judges of learning and merit of this kind in others. And when he had compleated his version, Queen Elizabeth gave him a bishopric, as the due reward of his labor. These are strong presumptions of his being equal to the work he undertook. Besides, there are I think internal proofs, in the translation itself, of its being made directly from the original. I cannot read the First Chapter of Genesis in Hebrew and in Welsh without coming to this conclusion. Every competent judge of this matter may perhaps be satisfied hereof, by the turn of one sentence frequently repeated in that chapter<sup>t</sup>. Here

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<sup>t</sup> Ver. 5, 8, 13, &c.

the Welsh is more like the original than any modern translation I know.

I should not have taken notice of these things, had it not been for an idle story recorded in Ames<sup>u</sup>; which seems to insinuate, that Morgan translated only from the English. It is grounded on a single word, *Rev.* chap. v. ver. 8. of the edition of 1588; and not as Ames has it, of the Testament of 1567. Here, instead of *Phialau* the Welsh for *φιαλαι* in Greek, or *vials* in English, *Crythau* is used, which signifies *violins*; and this is supposed to have happened, through the translator's having only the English before him; and mistaking even that, and taking *vials* for *viols*, and that again for *violins*, and then rendering it *Crythau*. This undoubtedly is a very gross mistake: but whomsoever it may affect, it should not affect Morgan; who did not translate the Revelations, nor the New Testament. Nor does it affect the real translators

<sup>u</sup> Typogr. Antiq. p. 321.



lators of that part of scripture. In the first edition it is printed right. It is *Phialau* and not *Crythau*: and the introduction of it into the next impressiion cannot have proceeded from ignorance; but may have been the effect of extreme carelessness, or which may be more likely, of meer wantonness.

AGAIN, I cannot help lamenting the disadvantages of my countrymen in this respect, for a considerable time after the reformation, and in some measure even to this day. Their fellow-subjects in England had great numbers of Bibles of different prices and bulk published in the reigns of Elizabeth, of Edward VI. and of Henry VIII. In the next century, they had as I may say an infinite quantity, not only of books, but of editions printed for their use. At present, (besides what is done in Scotland and elsewhere) the press is continually going at three different places in England for this end. Their supplies are as various

as they can wish : they are as regular and as plentiful as the harvest, or their daily bread. But for the supply of Wales, there was but one quarto impression of the New Testament ; and one more of the whole Bible in folio (probably neither of them numerous) during the course of the sixteenth century. They had no Bible of a portable size and of easy purchase, for near one hundred years after the reformation. They had but two folio and four octavo impressions, in all the seventeenth, and till a good way in the eighteenth century. The whole number contained, in these several impressions, might amount to about thirty thousand Bibles ; which, if they had come out all together, and were divided among three hundred thousand inhabitants, would be only one book between half a score persons. But that would be a wrong method of calculation in this case. This may be the sum of what came out at different periods, during one hundred and fifty years. Some part of which time, there

there might not be as many Bibles as parishes : and perhaps no single supply before this century yielded more than at the rate of *ten books*, some of them probably not above *five books*, for a parish.

Happily, the state of things at present is different. There have been four impressions within the space of the last fifty years ; two of them very numerous, containing as many as all the editions before 1700. But still there is not the plenty, nor the variety enjoyed in other parts of the kingdom. There is frequent scarcity and dearth : generally speaking and for years together, there is no Bible to be had, except by accident. The supplies of it, when they come, come by intervals, and at considerable distances : they proceed from the benevolent, the generous efforts of particular persons or societies, which are irregular and uncertain : and which if they are plentiful, and especially if the books are given away, occasion a glut for the present ; and in few years want again.

Con-

Considering the prevailing charitable disposition of the times, I cannot preface any thing very bad in this case, for the future. Supposing this disposition to continue, no scarcity or want will long remain unprovided for. But still I could wish to see this matter set upon somewhat a different footing. Instead of supplies, be they ever so large, thrown out at long and uncertain intervals, I could wish to have supplies regular and stated. I could wish to have supplies for the people in general, and not for any denomination or part of them only ; supplies adequate to the wants, at least to the demands of the country ; and so disposed, that any person may have recourse to them, and procure any quantity he pleases, either for himself or others. Such is the state of this matter in England : such I wish it to be in Wales : but such hitherto it has not been.

The printers to the King's most excellent Majesty have had a succession of patents, to the exclusion of all others, except

cept the two Universities, for printing Bibles &c *in the English tongue*. One or two of these patents, in a reign of patents and of James the First say; *or in any other language* \*. These patents, it is said, convey an exclusive right to print Welsh Bibles. I would say nothing to the contrary. I only wish the patentees would be so good as to take full possession of their right, and put it to some use. Hitherto they do not seem to have done it. In one hundred and fifty, or two hundred years time; they have printed (at their own risk and charge) as many Bibles for Wales, as they have printed Hebrew Testaments for the Jewish Synagogue: that is, none at all. As to the folio editions, it may not be quite so plain; but as to the octavos, we know at whose expence they were printed. Supposing the patent-makers originally meant to convey this right; if it is not taken up, there may be some

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\* Baskett v. University of Cam. in Burrow's Reports, vol. ii. and in Burn's Eccles. Law, vol. i. p. 347.



danger of incurring a forfeiture: if a non-user should not be incurred already. But I would make no objection to any thing, provided the country be duly supplied. But if it is not supplied; and if its not being supplied be owing *to any exclusive grant for printing*; there is then ground of complaint; there is a grievance, *a national grievance*, which ought to be redressed.

But it will be said, patents like pensions are beneficial things. If they are not for the honor, they should be for the profit of the pensionee, or the patentee. No grants made to a meritorious grantee should be to his detriment. And no patent can be supposed to oblige a gentleman to do any thing to his own hurt. Very true. And I imagine the obstruction in this case arises, from want of sufficient profit attending it. I do not understand this business of printing. I will however venture to say, that it seems very strange to me, that this matter should not promote private profit and advantage, as well as public benefit.

Suppose in two hundred years time, or since the reformation, sixty or seventy thousand Welsh Bibles to have been printed: this, though little in comparison with the wants of the country, is yet a considerable number, and at the rate of *three or four hundred Bibles per annum*: besides Testaments and Common-Prayer-Books. More than this: since the year 1746, no less than thirty thousand of these Bibles have been printed. In the present year of 1768, and some years back, that is in twenty years time and under, they are all taken up and not a book left for sale. Inquiry has been made in London, and not one is to be found; and I believe none in the country, except by accident. Now this is at the rate of *fifteen hundred books per annum*: should the stated demand be only two-thirds, or but one half of that number, even that would be considerable; and it may be imagined worth any one's while to attempt to satisfy. Thousands of English Bibles are given away annually by generous indi-

viduals and by generous Societies ; and I cannot help thinking but some hundreds in the Welsh language would be annually distributed by societies or individuals of such a disposition, if they might have them for that purpose at a moderate price.

BUT to any provision whatever of this kind for the inhabitants of Wales, it is objected : *That it would be the best way to prevail with them to neglect and forget their mother-tongue — to learn and become well acquainted with the English language—and thus in time to become of one speech, and more entirely one people with the rest of their fellow-subjects.* This seems to be the wish and desire of many at present : and this seems to have been the aim and intention of government ever since the reformation. For this end, an Act of Parliament already mentioned requires English Bibles and English Common Prayer Books to be set up and remain in every church and chapel throughout that country.

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And with this view, have been projected and attempted methods taken notice of, by *the patriotic and spirited Author of Considerations on the Illegality of preferring Clergymen unacquainted with the Welsh, &c.*

This is a principal point, and it has materially affected this subject from first to last. It has in fact deprived that people of *the administration of justice* in their own tongue. And it was like to have prevented their ever hearing *the laws of God* and *the gospel of Christ*, as well as *the laws of the land*, in their own language. This, it is said, was solemnly debated at a very honorable board in Q. Elizabeth's time. From the issue of this debate, and from Dr. Morgan's dedication, I conclude that her Majesty was on the side of Wales, upon this occasion. Her successor here trod in her steps. K. James, though he issued out no commands about the Welsh, as he did about the English Bible, yet was graciously pleased to acquiesce in the publication of it. Two Archbishops of Canterbury at  
least



least have thought it right that the Welsh should have a Bible. One distinguished patriot and peer of the realm, several bishops, and many private gentlemen are mentioned as patrons and abettors on this side: I have wished, I have tried to find out others on the same side, but can find none: here history is silent; and I must be silent also.

It will be more agreeable to me, and more to my purpose to remove, if I am able, this capital objection against the publication of the British Bible. For this purpose I shall attempt to shew—*the insignificance of the end here intended—the impropriety and inefficacy of the measures here proposed to accomplish this end; supposing the end to have been ever so important—and that there are other methods much more suitable, and that will be more effectual to answer this end,*

WHATEVER veneration I may have for my mother's tongue; for an ancient, expressive, and sonorous language; the original, and once the general language  
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of this country, and perhaps of Europe ; I would yet willingly give it up for important, for valuable considerations. The objection proposes the forgetting of the Welsh and the learning of the English as something good and beneficial ; as *best* for somebody. Let us consider therefore the advantages attending it : and who are like to receive the benefit.

These advantages cannot extend to all the numerous subjects of his most gracious Majesty King George, throughout the several parts of his extensive dominions. This is of no more consequence to the generality of them, than to the dwellers in Mesopotamia, or in Patagonia. Not to speak of our American colonists, (who I dare say care very little what language is used among the mountains of Wales)—Not to say any thing of our fellow-subjects at a great distance —What doth it signify to a person residing in Scotland, in Yorkshire, in London, or even in Bristol ; whether the inhabitants of Yfscyrid-Faur, or of Pen-Man-Maur

talk

talk Welsh or any other language to their own families or neighbors? Whether they pray to God, read his word, or transact their civil affairs in their own, or in the English tongue? If they could talk twenty languages, or do their business without any language, it is nothing to those who have no connexion, or correspondence with them. To such as have occasion to go into that country, whether North or South-Britons: to itinerants in law, in physic, or divinity: to itinerants for business, for curiosity, for some purpose, or to no purpose, it may be of consequence. It might be well, it would be convenient for them, if his Majesty's good subjects in Wales were all English: but however it can hardly be desired, that a whole nation should forget their own tongue, and learn another for them: and the only reasonable and easy method, for removing this inconvenience would be for such persons, before they go to that country, to take care to learn Welsh.

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If this is of little or no consequence to his Majesty's subjects residing in England, Scotland &c: let us consider what may be the consequence, with regard to such of these as are residing in Wales; the people here particularly interested. Here again I own it seems to me of very little moment; I mean to these who are residents, or stay at home; who in every country must be by far the majority. The general, the common business and concerns of civil, of religious and social life may be transacted, I suppose, as well in Welsh as in English. A Cambro-Briton may mind his farm and his merchandise, if he has any; he may sow his corn and bring home his harvest; he may live as long, and do as much good, with only his own mother-tongue, as if he had twenty tongues besides. But as to those who are non-residents, who leave their native country and come over to England; as to those who cross the Severn, the Wye or the Dee; those who come up to London, and have a mind to di-

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tinguish

tinguish themselves in the metropolis : to them the Welsh, or another language is not indifferent. The English is of advantage, is necessary, and it is their personal concern to learn and attain it.

This matter in this way of considering it, cannot appear of any great consequence. It is a meer *affair of convenience*, of convenience comparatively to few, to one in a hundred, to three thousand, may be, out of three hundred thousand inhabitants ; to whom in general it is of little importance. It might be convenient, if all the world was now, as it was in the days of Noah, of one speech and of one language. This might facilitate travelling ; it might promote trade and correspondence among the different countries and nations of the earth : but for all that, I never heard of any law made, nor of any bill brought into any Senate ; for extirpating tongues in general, and establishing some one common and universal language. If a formal decree may have been proper for the purpose  
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of extirpating the Welsh tongue; why not another equally formal and weighty to abolish all dialects of the English but one? to put an end to Irish inaccuracies and blunders? and to give a pure pronunciation and a sweet accent to the inhabitants of Edinburgh, of Northumberland or Devonshire? Again,

IF we grant *the end* here to be worthy and of greater importance than it seems to be; *the methods* made use of to accomplish this end will yet remain very improper and disproportioned. To bring about an *uniformity of language* between two neighbouring nations, subjects of the same sovereign, in a state of perfect harmony and peace: What must be done? Why, *The Holy Bible* must be withheld from one of them; *the word of God* must be withdrawn from one people, till they can all understand it, in another tongue: that is, it must be for ever withheld from thousands who never can, nor will learn any other. To describe here, is to



expose. The very naming of these means must surely be sufficient to shew them to be, to the last degree, improper and preposterous. They affect the religion of a people; they infringe the rights of conscience; they interfere with their duty to God, the care of their souls, and their eternal salvation: with which no schemes of human policy should interfere, *on any account*, much less on account of a meer trifling convenience.

Here lies the great, the unanswerable objection to these measures for a change of language. They affect, they deprive a man of, what he considers as essential to his most important interests for a trifle, for nothing to him. He is born in a certain country, he learns the language of his parents, and of his country, as naturally and as innocently, as he sucks his mother's breasts, or breaths the common air. He has neither opportunity nor ability to learn any other tongue. And what is the consequence? He must never hear of a Savior or salvation: not be-  
cause

cause the gospel was never heard in the land : nor because he is under an Anti-christian government. No. His superiors are Christians, are Protestants : the gospel is in his neighbourhood ; and may be preached in his language as well as in any other. But it must not be read nor preached in it ; *because*, should it be, it will obstruct *the spread and progress of another language*. Thus disproportioned are the means to the end. They appear highly absurd and preposterous, when considered only in their aspect or relation one to another.

They appear still worse, if considered as coming from a Christian magistracy or government. They are diametrically opposite to the genius and spirit of Christianity. The wise, the divine author of that scheme of grace and of mercy conferred upon his ministers the gift of tongues, the power of conveying their doctrines and instructions in every language : that they might speedily spread his religion among the heathens. Perfectly

fectly needless such a measure, say the wiser abettors of this scheme. Let people forget their original language: let them endeavor to learn and become acquainted with another: and then, if they live long enough: let them be instructed in the principles and duties of Christianity. This is the genuine voice and language of such a conduct; and I know no way of excusing or palliating these measures, except upon the principles of heathenism or popery. If the design was to abolish Christianity, and to introduce the Pagan religion; then let the Bible be taken away from the people. Or, if the design was to extirpate the Protestant religion, and to promote the establishment and growth of popery; then let the light of the scriptures be put out; and let the word of God be had only in a language not understood. This in a Papist may be the more readily excused and tolerated, as it is perfectly in character. He is engaged in an opposition, he avows an opposition to scripture; and  
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would withhold it not only from *one*, but from *every* nation. He is consistent, he is uniform and impartial, in his enmity to this light of the word; and in his attachment to darkness and ignorance. But in a Protestant this is inexcusable. It is not to be tolerated. It is contrary to his profession and principles. For him, to withhold the Bible from *a part* of a kingdom, or of a people, is not only a little pitiful partiality; but quite inconsistent with his religion and character.

AFTER all, these disproportioned and preposterous, these *unprotestant* and *unchristian* methods, though pursued with rigor and severity, will not *insure the end proposed*. Suppose neither the name nor the religion of Christ to be known or heard of, in the principality of Wales; yet the language of it might subsist, and I believe would subsist, in spite of every effort of this nature to destroy it. Violent measures hardly ever answer the expectation. In general they soon spend themselves

selves and end in nothing. They may do mischief; they may distress a person or a party; they may shew the disposition and temper of the times; or they may gratify the rage of a persecuting tyrant: and but very little more. The thing principally aimed at is yet unaccomplished, perhaps retarded and not forwarded. Witness the heathenish persecutions of the apostles and primitive disciples of Christ. Witness Christian persecutions of Heathens, of Jews, and of one another. Witness Popish persecutions of Protestants; and Protestant persecutions of their own members and of Papists. I don't mean to insinuate, that any such violence and severity has been practised, in the present case. I only say, that suppose they had been practised, they would very probably have proved fruitless and ineffectual.

Britons in Wales, without the Bible, preserved their language and distinction for hundreds of years, preceding the Reformation. The inhabitants of the Isle of Man have *never* had a Bible, in their mother-



mother-tongue ; yet they have retained it, through many generations down to the present time. And now at last, in *the eighteenth century* of Christianity, they are like *to begin* to read the scripture in their own language. I don't find, that there has been above *one* edition of this book ever printed, for the use of Scotland and Ireland : yet the Irish or Erse inhabitants of both these countries do still retain their original language. They use it in common at this day ; and abundance of them understand not a word of English. This probably, may I not say ? this certainly, would have been the case with the inhabitants of Wales, if they had never been favoured with the word of God. They are the most considerable body of ancient Celts on the face of the earth. They are much more numerous than the Manks. They are more considerable for number than the Erse in Scotland, or their brethren in Ireland. They are more collected together, and more distinct from their neighbours, than either

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of the two last mentioned people. And for that very reason I conclude, that they would have retained their language to this day, though they never had had a British version of the Bible.

It will be said, the Cornish have wholly forgot their original tongue, and are become entirely English. I know it: but I will not allow this to be entirely, if at all owing to the non-existence of the scripture in Cornish. Other causes more suitable, more efficacious, may be assigned for this event. The inhabitants of Cornwall are not so numerous as the inhabitants of Wales. They were never so distinct and separate from others, as their brethren on the other side of the Bristol channel. *No Offa's dyke in that part of Britain. They have never been cooped in by hedges and ditches, or other barriers less rustic indeed, but more disagreeable and hostile. They were never slaughtered by multitudes for a song<sup>r</sup>. They were never punished for being Cornish:*

<sup>r</sup> Welsh Bards massacred by Edward I.

*nish: never excluded the protection of government: never denied legal redress on complaints of injustice and oppression: nor ever disqualified as a people, by Acts of Parliament, from holding places of honor, or of profit in any part of the kingdom*<sup>2</sup>.

The absence of these things, with regard to Cornwall, kept open a free communication with England; and facilitated a coalition and sameness of language. Commerce, and a reciprocation of benefits, always subsisted between that county and the counties adjoining: and the Cornish tongue gradually and insensibly gave way to the superior genius of the English. Four hundred years ago, it seems to have extended much beyond the present limits of the county. In Richard of Cirencester's map<sup>1</sup>, Somersetshire was occupied by the *Cimbri*, probably the Cornish, who are

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<sup>2</sup> Statutes of Henry IV. and Greifs of Prince Llewelyn, &c. in Powel's History of Wales, p. 346, &c.

<sup>1</sup> About the year 1340.

since retired beyond the Tamar ; but so insensibly, that history has taken no notice of their retreat. In the last century they retained something of their original tongue ; but at present it is quite extinct<sup>b</sup> : and this seems to have been the natural and sure effects of their friendly intercourse with their neighbours.

But the existence of the above restrictions and hardships long prevented the same effects from taking place, with regard to the principality. While these restraints, &c continued, they promoted enmity and resentment ; they were the occasion of ill blood and ill offices ; of endless depredations and mischiefs. They seem to have subsisted with the greatest rigor and severity under the princes of the house of Lancaster ; probably on account of the attachment of the Welsh to the contrary party. Under the Tudors, they were partly repealed, and it may be totally disused ; but yet they were not entirely abrogated, till the year 1623 ;

<sup>b</sup> Borlase's Nat. Hist. of Cornwall, p. 316.



1623\*: not a century and a half ago. They still subsist in the statute books of this realm; to shew, we will suppose, *how subjects of England were treated in days of yore*. I would beg leave to recommend the printing of them in future—not in *black*—but in *red* letters—as more descriptive of their true character and *Draconic* severity: and the better to distinguish them, from the more equal and more gentle laws of *Britannia* to her children.

THOUGH disagreeable, it was necessary to take notice of these particulars; in order to come at the real causes of the extinction of the Cornish, and of the preservation of the British tongue. For the reasons abovementioned, the state of the two languages must be very different, at the time of the Reformation. The Cornish had been long on the decline, and was approaching to its exit: but the Welsh was in full strength and vigor. The people of the former language, as

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acquainted in general with the English, might do without any version of the scripture for their use. The other people wanted it, and had it; but notwithstanding that, their language has ever since been on the decline. And so little has the Bible affected this matter, that the language has declined the most, when there has been the greatest quantity of Welsh Bibles. Since the commencement of this century, the Welsh tongue has lost, and the English hath gained ground more than, in any other period of the same duration. The causes of this decay of the one, and of the progress of the other, are in my view of the matter the present good understanding and friendship, the present daily intercourse and reciprocation of benefits happily subsisting between the two nations. May this disposition and conduct ever subsist! May this temper and behavior ever continue and prevail! though this declining condition of the language should prove *mortal* and end in its *death*.

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Though I must confess, when I consider the present state of the trade and intercourse between these two nations; I cannot see that England will gain much by the utter extinction of the British tongue.

From Chepstow westward, round by Milford to Holy-head and Chester; Wales is environed by the Bristol and the Irish channel, or the ocean. In all this length of coast, not a Welsh vessel is to be seen bound to or from any distant part of the globe; and hardly a boat or a coaster, except for London, Bristol, or some other place in England. Throughout the whole extent of the principality, hardly a person is to be seen but has *something*, and many of them have *almost every thing English* about them. The lower and midling sort of people may be clad in cloth, flannel, &c. manufactured at home: the inhabitants of the towns, and the gentry in the country may eat their own bread and mutton, and drink their own home-brewed ale: but  
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in general they are clothed after the English fashion, and in the manufactures of England. Hence *most* of the goods in *every* shop in that country. Hence the *principal* of their clothing, of their furniture, and of their beverage, &c. Hence *many* of the articles of common life, and *all* the articles of luxury. I would fain know, *what* England would have more? What more *could* it have, if every individual in that country spake nothing but English? What more *can* its trading cities and towns expect, from any part of the king's dominions?

Ireland and Scotland wear much of their own manufactures; and provide considerably for others. Scarce a county or considerable village in England but is noted, for some particular manufacture and article of commerce. But Wales manufactures next to nothing: its iron, its most considerable article, it works little farther than to make horse-shoes and plow-shares. What is wished to take place and to continue, but wished perhaps

haps in vain, with regard to our colonies in America, is actually, is notoriously the case in the Principality. It sends to England for every thing. Whatever reproach this may be to the Welsh; it is no dishonor, at least no disadvantage to the English—and they know their interests too well not to supply every demand readily and plentifully. And Welsh Bibles, considered as an article of commerce, may have been perhaps the only commodity they ever granted grudgingly or sparingly.

UPON the whole, in whatever view I consider this design of discontinuing the language of Wales, and of establishing the English in its stead; I cannot think it any way so important as is pretended. It seems to me to be very immaterial, especially to England; and I should therefore be a good deal unconcerned about it. But when I consider the measures proposed to accomplish this end, I can no longer be indifferent. I feel, I a-

vow a warmth and emotion ; and I think it becomes me. Was I an Englishman or a Scotchman, my feelings here, I apprehend, would be the same. And I should look upon it as a duty, to the utmost of my power, to bear a public testimony against measures so preposterous and ineffectual ; against measures of such pernicious and destructive consequences ; against measures tending, not to answer the end proposed, or to make the people of Wales cease to be Welsh, and become English—but tending to make them cease to be Protestants—to make them cease to be Christians—cease to be loyal subjects and good men.



## A P P E N D I X.

## Nº. I.

*Dedication prefixed to the New Testament printed in 1567.*

To the most vertuous and noble Prince  
ELIZABETH, by the grace of God,  
of England, Fraunce and Ireland,  
QUEENE, defender of the Faith &c.

WHEN I call to remembrance, as well the face of the corrupted religion in England, at what tyme Paules Churcheyarde in the citie was occupied by makers of alabaſter images to be ſet up in churches; and they of Pater-noſter-rowe earned their lyving by makyng of Pater-noſter bedes only; they of Aue-lane by ſelling Aue-bedes; of Crede-lane by makyng Crede-bedes: as alſo the vaine rites crepte into our countrey of

Wales, whan, insteade of the lyvyng God, men worshipped dead images of wood and stones, belles and bones, with other such uncertain reliques I wot not what : and withal consider our late general revolt from Goddes most holy worde once receaved, and dayly heare of the lyke enforced uppon our brethern in forain cuntries, having most piteously susteined great calamities, bitter afflictions and merciles persecutions ; under which verye many doe yet styll remaine : I cannot, most Christian Prince, and gracious Soueraine, but even as dyd the poore blynde Bartimeus or Samaritane lepre to our Sauiour, so I com before your Maiesties feete, and there lying prostrate, not onely for myself, but also for the deliury of many thousandes of my countrey folkes, from the spiritual blyndnes of ignoraunce and fowl infection of olde idolatric and false superstition, most humbly and dutifully to acknowledge your incomparable benefite bestowed upon vs in graunting the sacred scriptures (the verye remedie  
and

and salve of our ghostly blyndnes and leprosie) to be had in our best knowen tongue: which as far as euer I can gather (thoughe Christ's trewe religion sometye floorished emong our auncesters the old Britons) yet were neuer so entierlye and uniuerfallye had, as we now God be thanked have them.

Our countrey men in tymes passed were indede most loth (and that not wythout good cause) to receaue the Romish religion, and yet haue they nowe synce (such is the damage of euyll custome) bene loth to forsake the same, and to receaue the gospell of Christ. But after that thys nation, as it is thought, for their apostasie had ben fore plagued wyth long warres, and finally vanquished and by rigorouse lawes kept vnder, yet at the last it pleased God of his accustomed clemencie to looke down agayne upon them, sending a most godly and noble Dauid and a wyse Solomon, I meane Henry the Seventh and his sonne Henry the Eight, (both kynges of most famous memorie,  
and

and your Graces father and grandfather) who graciously releas'd their paynes and mitigated their intolerable burthens, the one with charters of liberties, and the other with Acts of Parlyament, by abandoning from them al bondage and thraldome, and incorporating them wyth his other louing subiects of England.

Thys, no doubt, was no small benefit touchyng bodyly welth : but thys benefit of your Maiesties prouidence and goodnesse exceedeth that other so far as the soule doeth the bodye. Certaine noble women, (whereof some were chiefe rulers of thys nowe your isle of Britain,) are by antiquitie vnto us for their singular learning and heroical vertues hyghely commended, as Cambra the Fayre, Martia the Good, Bunducia the Wariar, Claudia Rufina mentioned in S. Paules epistle, and Helena, mother of the great and fyrst Christian emperor Constantinus Magnus, and S. Urfula of Cornwal, with such other who are also at thys day styl renowned : but of your Maiestie, I may,

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as I thynk, right well use the wordes of that king who furnamed himfelfe Lemuel. *Many doughters haue don vertuously: but thou surmountest them all. Fauour is deceitfull, and beautie is vanitie: but a woman that feareth the Lord, she shall be prayfed.* For if M. Magdalen for the bestowing of a boxe of material oyntment, to annoynt Christes carnal body, be so famous thorowe out all the world where the goſpell is preached, howe muche more shall your munificence by conferring the unction of the holy ghoſt to annoynt his ſpiritual body the church, be euer had in memorie?

But to conclude and to drawe neare to offer up my vowe: wher as I, by our moſt vigilant paſtours the Biſhopes of Wales, am called and ſubſtituted, though vnworthy, ſomewhat to deale in the peruſing and ſetting fourth of thys ſo worthy a matter, I thynk it my moſt bounden duetie here in their name, to preſent to your Maieſtie (as the chiefeſt fyrſt fruit) a booke of the Newe Teſtament  
of



of our Lorde Iesvs Christ, translated into the British language, which is our vulgare tongue, wyshyng and most humbly praying, if it shall so seme good to your wysedome, that it myght remayne in your M. Librarie, for a perpetuall monument of your graciouse bountie shewed herein to our countrey, and the church of Christ there. And would to God that your Graces subiectes of Wales might also haue the whole booke of Gods woord brought to like passe: then might their felow subiectes of England reioycingly pronounce of them in these words, *The people that sate in darknes, haue seen a great lyght: they that dwelled in the land of the shadowe of death, upon them hath the lyght shyned. Blessed are the people that be so, yea blessed are the people, whose God is the Lord. Yea, then wold they both together thus brotherly say, Come, and let us go up to the mountaine of the Lord, to the house of Iacob, and he wyll teache us bys wayes, and we wyll walke in his pathes &c.*

And

And thus to ende, I beseeche Almighty God, that as your Graces circumspect providence doth perfectly accomplish, and discharge your princely vocation and gouernaunce towardes all your humble subiects; that we also on our part may toward God and your highnes demean ourselues in such wyse, that his iustice abyrdge not these halcyons and quiet days (which hetherto since the beginning of your happie reigne haue most calmely and peaceably continued) but that we may long enioy your gracious presence and most prosperous reigne over us: which we beseeche God, for our Sauour Iesus Christes sake most mercifullye to graunt us. Amen.

Your. MAIESTIE'S

Most humble and

Faithfull Subiect

William Salesbury.

N°. II.

*Dedication prefixed to the Bible  
printed in 1588.*

Illustrissimæ, Potentissimæ, Serenissimæq; Principi ELISABETHÆ,  
 Dei Gratia, Angliæ, Galliæ, &  
 Hiberniæ Reginæ, Fidei veræ & A-  
 postolicæ Propugnat. &c. Gratiam  
 & Benedictionem in Domino Sem-  
 piternam.

**Q**UANTUM Deo Optimo Maximo  
 Majestas vestra debeat, Augustissima  
 Princeps (ut opes potentiam & admirabi-  
 lem ingenii ac naturæ dotem taceam)  
 non solum grâtia, qua apud plurimos pol-  
 let rarissima; & eruditio, qua præ cæteris  
 ornatur varia; & pax, qua præ vicinis fru-  
 itur alma, ejusque numquam satis admi-  
 randa protectio, qua & hostes nuper fu-  
 gavit atroces, & multa ac magna pericula  
 semper evasit felicissime: verum etiam  
 cum

cum primis eximia illa pietas tota orbe celebrata, qua ipse V. M. imbuit & ornavit; nec non veræ religionis & propagandæ & propugnandæ studium propensissimum, quo semper flagraſtis, clarissime attestantur.

Nam (ut & gentes alias & reliqua præclara a vobis gesta jam præteream) quam piam curam vestrorum Britannorum habuit V. M. hoc unum, quod sacro-sancti Dei verbi instrumenta utraque, vetus scilicet & novum, una cum illo libro, qui precum publicarum formam, & sacramentorum administrandorum rationem præscribit, in Britannicum sermonem verti non modo benigne permiserit, sed summorum inclytissimi hujus regni comitiorum autoritate solícite sanxiverit, semper contestari valet. Quod idem nostram ignaviam & segnitiam simul prodat, quod nec tam gravi necessitate moveri, nec tam commoda lege cogi potuerimus; quin tam diu res tanti (qua majoris esse momenti nihil unquam potuerit) intacta pene remanserit. Nam il-

iam liturgiam, cum Novo Testamento duntaxat, Reverendus ille Pater Richardus, piæ memoriæ Menevensis Episcopus (auxiliante Gulielmo Salesburio, de nostra ecclesia viro optime merito) annis abhinc viginti Britannice interpretatus est.

Qua re quantum nostratibus profuerit, facile dici non potest. Nam præterquam quod vulgus nostrum, quæ Britannice atque Anglice scripta tunc erant invicem comparantes Anglici sermonis nuper evaserunt peritiores : ad veritatem tum docendam tum discendam isto labore conduxit plurimum. Tunc vero vix unus & alter Britannice concionari valebant, quod verba quibus Britannice explicanda erant quæ in scripturis sacris sacra tractantur mysteria, vel letheis quasi aquis deleta prorsus evanuerant, vel desuetudinis quodam quasi cinere obducta atque sepulta jacuerant; ut nec docentes quæ vellent satis aperte explicari, nec audientes quæ explicabantur, satis fæliciter intelligere valerent. Scripturarum præterea quæ essent testimonia, quæve earundem explanationes,



cationes, scripturis minus assueti dijudicare nequibant: adeo ut quum ad con-  
 ciones convolarent avidi, & iisdem inter-  
 ressent seduli, incerti tamen dubiique dis-  
 cedebant plerique; ac si thesaurum inve-  
 nissent amplum, quem effodere non po-  
 terant, aut epulis interfuissent lautis, qui-  
 bus vesci non daretur.

JAM vero, D. O. M. benignitate exi-  
 mia, vestraque cura egregia, & præsulum  
 sollicitudine pervigili, & hujus interpretis  
 labore & industria effectum est; ut et con-  
 cionatores longe plures paratioresque, &  
 auditores magis dociles habeamus. Quæ  
 utraque ut piis sunt cordi, ita adhuc e-  
 orum voto neutrum vel mediocriter res-  
 pondet. Quum enim prius illud instru-  
 mentum, alterius occultata prædictio, a-  
 dumbrata figura, & indubius testis nostra-  
 tibus hæcenus desideretur: Quot (pro do-  
 lor) exempla latent? Quot promissiones  
 delitescunt? Quot consolationes occul-  
 tantur? Quot denique monitionibus, ex-  
 hortationibus, dehortationibus, veritatisque  
 testimoniis invitatus caret populus noster?  
 quos

quos V. M. regit, curat & amat : quorum æterna salus Satanæ soli, ejusque satellitibus invisa, hætenus periclitata est plurimum ; quum vivat quisque per fidem, fides vero sit ex auditu, auditus etiam per verbum Dei, quod hucusque sermone peregrino delitescens nostratibus parum insonuit.

Quum igitur reliquarum scripturarum interpretationem in linguam Britannicam tam utilem, imò tam necessariam esse viderem (etsi & propriæ imbecillitatis, & ipsius rei magnitudinis, & quorundam ingeniorum *κακοφύας* recordatio me diu deterruit) piorum precibus acquiescens, ut hoc opus gravissimum, molestissimum, nec non ingratissimum multis, aggrederer, memet exorari passus sum. Quod cum vix aggressus essem, & rei difficultate & impensarum magnitudine pressus in limine (quod aiunt) succubuissem, & solum pentateuchum ad prelum perduxissem ; nisi Reverendissimus in Christo Pater \* Cantuariensis Archiepiscopus, literarum Mæcenæ optimus, veritatis propugnator acerrimus, & ordinis ac decori

obser-

\* Johannes Whitgift.

observator prudentissimus (qui ex quo Britannis, sub vestra majestate, tam prudentissime quam justissime præfuit, nostratium tum obedientiam tum acumen animadvertens, animo benigno eos postea prosequutus est: sicuti & illi ejus laudem semper decantant:) ut progrederer effecisset, & adjuvisset liberalitate, autoritate & consilio. Cujus ad exemplum, alii boni viri opem mihi maximam tulerunt. Quorum hortatu, industria atque labore motus, fultus, & adjutus sæpe; quum non modo vetus instrumentum totum interpretatus sim, sed novum etiam, inemendata quadam scribendi ratione (qua plurimum scatebat) repurgaverim, cui eadem dicare fas atque consentaneum sit, dubius hæsito. Quum vel meæ ipsius indignitatis summæ recordor, vel V. M. splendorem eximium intueor, vel ipsius Dei (cujus vices gerit) numen quoddam in eadem splendens animadverto; ad tam sacrum accedere fulgorem reformido. Contra vero, rei ipsius dignitas (quæ suo quasi jure vestram tutelam vendicat) novas mihi vires auget. Deinde cum alterum  
instru-

instrumentum Britannice impressum, tam æquo, benigno, & regio animo dignabimini, huic alium venari patronum; & imprudentiæ, & injuriæ, & ingratiitudinis esse judico. Sic etiam quæ inter se tantopere cohærent atque conveniunt, sejungenda non esse, quin, quæ revera eadem sunt, eadem quoque in bibliotheca, eorum reponantur exemplaria, censeo. Quod idem ut Vestra censeat M. supplex rogo & obtestor, necnon summis precibus contendo, animo benigno conatibus meis ut adspiret; quippe qui vestrarum legum autoritate nituntur, vestri populi salutis inserviunt, & vestri Dei gloriam spectant; quos etiam vestri tum pro veritate, tum in Britannos studii, monumentum perpetuum, nec non Britannorum erga V. M. amoris propensissimi tesseram, fore confido.

Si qui consensus retinendi gratia, nostrates ut anglicum sermonem ediscant adigendos esse potius, quam scripturas in nostrum sermonem vertendas esse volunt; dum unitati student, ne veritati obsint cautiores esse velim: & dum concordiam promovent, ne religionem amoveant, magis

gis esse sollicitos opto. Quamvis enim ejusdem insulæ incolas, ejusdem sermonis & loquelæ esse magnopere optandum sit; æque tamen perpendendum est, istud ut perficiatur, tantum temporis & negotiî peti, ut interea Dei populum, miserrima illius verbi fame, interire velle aut pati, nimis sit sævum atque crudele. Deinde non dubium est, quin religionis quam sermonis ad unitatem plus valeat similitudo & consensus. Unitatem præterea pietati, utilitatem religioni, & externam quandam inter homines concordiam eximæ illi paci, quam Dei verbum humanis animis imprimit præferre, non satis pium est. Postremo, quam non sapiunt, si verbi divini in materna lingua habendi prohibitionem, aliena ut ediscatur, quicquam movere opinantur? Religio enim nisi vulgari lingua edoceatur, ignota latitabit. Ejus vero rei quam quis ignorat usum, dulcedinem & pretium etiam nescit, nec ejus acquirendæ gratia, quicquam laboris subibit. Quamobrem roganda est V. M. ut nullius rationis specie impediatur (nec impiedietur sat scio) quin quos cœpit beare



beneficiis, augere velit; quos uno instrumento ditavit, altero dignetur; quibus unum veritatis uber præbuit, alterum concedat; & quod efficere studuit, perficere conetur: nempe ut omnis vester populus mirabilia Dei suo sermone audiat, & omnis lingua laudet Deum.

Cœlestis ille pater, (qui imbecillitatem humanam, fœmineum sexum, & virginem indolem, tam heroicis virtutibus in V. M. ornasse dignoscitur, ut & miseris solamen & hostibus terror, & mundi Phoenix eadem hætenus extiterit) propitius concedat; cœlesti spiritu ita regatur, divinis donis adornetur, & alis altissimi protegatur impofterum, ut longæva mater in Israel, pia Ecclesiæ nutrix, & ab hostibus semper tuta, vitiorum hostis eadem permaneat; ad D.O.M. sempiternam gloriam: cui omne imperium, honos, & laus in omne ævum. Amen.

Serenissimæ Vestræ Majestati,

omni Reverentia,

Subditissimus

Gulielmus Morgan.

*Nomina*

*Nomina eorum, qui præ cæteris hoc opus promovere conati sunt.*

Reverendi Patres, Afaph. & Bang. Episcopi, libros quos petii mutuo concessere, & istud opus examinare, perpendere & approbare dignati sunt.

G. Goodman Westmonast. Decanus, vir re & nomine valde bonus, omnique pietati deditissimus, quæ interpretatus fueram relegenti ita mihi adfuit assiduus, ut & labore & consilio me plurimum adjuverit; suorum librorum plurimos mihi dedit, reliquorum liberum concessit usum, atque totum annum, dum sub prælo liber iste erat (collegis humanissime assentientibus) hospitio me accepit; quam humanitatem a Reverendissimo Archiepiscopo, (de quo prius in ipsa epistola memini,) benignissime oblatam, ut repudiarem coegit Thamesius fluvius, illius domum a prælo dividens atque sejungens.

Sic opem tulerunt non contemnendam

*D. Powelus* Sacræ Theologiæ Doctor.

*E. Priceus* Archidiaconus Meirion.

*R<sup>d</sup>. Vaughanus* Hospitii divi Johannis,  
quod est Literurthæ, Præfectus

## Nº. III.

*Dedication prefixed to the Bible  
printed in 1620.*

Sacrofanctæ & individuæ Trinitati, unī  
Deo Optimo Maximo, nominis  
Sanctificationem. JACOBO, Dei e-  
jusdem gratia, Mag. Brit. Franc. &  
Hiber. Regi Augustissimo, sælicita-  
tem omnem precatur creatura hu-  
milis, subditus fidelis,

**Q**UI una tantum ætate vivit brevem,  
qui ingratus miseram, qui sibi soli  
parcam, quique otiosus vero nullam vitam  
agit. Hic enim vivens mortuus est, &  
memoria ejus perit cum eo. Idcirco ego  
grati in Deum & Regem animi testimoni-  
um, conterraneis commodum, meque  
vermem non hominem in terris repen-  
tem, bene pro facultatula ecclesiæ Christi  
voluisse, indicium aliquod relinquere con-  
cupivi. Ad hæc nihil in se dignius, Deo  
&

& Regi ut rebar gratius, Britannis ad salutem accommodatius, me facere posse credidi; quam si id pro virili conarer in Britannica bibliorum versione, quod fæliciter factum est in Anglicana; & nunc præsertim, bibliis in plerisque apud nos ecclesiis, aut deficientibus aut tritis; & nemine quantum audire potui de excudendis novis cogitante.

Pene me ab instituto terruit illud D. Hieronymi de opere suo consimili; *Periculosum opus certe est & obtrectatorum latratibus patens*; & illud ejusdem, *Non parum est scire quid nescias. Prudentis hominis est nosse mensuram suam, nec imperitiæ suæ cunctum orbem testem facere.* Verum hæsitantem animavit illud Domini ad Mosem, *Ego adero ori tuo*: & illud ad apostolum, *Virtus mea in infirmitate perficitur*. Tuo igitur, Gratiose Deus, auxilio fretus; & tuo Rex, mandato Anglis (ut ad laudem pietatis vestræ testantur) dato incitatus; nec non pio reverendorum præcessorum exemplo adductus: viz. Rich. Davies, primo Afaphensis postea Menevensis Episcopi, qui (auxiliante

Guli-

Gulielmo Salesburio) Novum Testamentum; & Gulielmi Morgani, Asaphensis nuper Episcopi, qui sacra Biblia sermone Britannico in lucem edidit. Ad illorum translationes, novissimam præsertim manus movi, atque ubi opus videbatur, tanquam vetus edificium, nova cura instaurare cœpi.

*Quid igitur? ut inquit Hieronymus, damnamus veteres? minime: sed post illorum studia, in domo Domini quod possumus, laboramus* Licita post vindemiam racematio, post Messē Spicarum collectio, & in ædificio cum laude conditoris ad fastigium perducto, licebit facta tecta curare, superflua tollere, collapsa restaurare, male hærentia connectere. Quemadmodum igitur Athenienses navigium Thesei conservarunt, *ligna \* vetustate confecta tollentes, firmiora sufficientes atque ita coagmentantes, ut navem alii eandem, alii non eandem esse contenderent: similiter ego certe, quædam cum præcessoris laude retinui; quædam in Dei nomine mutavi atque sic compegi; ut &*  
hic

\* Plutarch. in Theseo.



hic fit ἀμφιδοξούμενον παραδειγμα & dictu fit difficile, num vetus au nova, Morgani an mea dicenda fit versio.

Cujuscunque fit, tua primo Deus est : ex quo, per quem & in quem omnia. Nos enim fistulæ, tuus est spiritus ; Tu autor, nos organa ; per quæ Britanni sua qua nati sunt lingua, audiunt Dei magnalia. *Homo dextram porrigit, sed Deus manum gubernat †* : ergo quodcunque est bene, nostris manibus, sed tuis viribus factum est. In hoc non sum iniquus in te, non modo regum Augustissime, sed virorum Optime, quod tibi Deum, qui te fecit & præfecit, anteferam. *Nullius enim injuria est, cui Deus omnipotens anteferatur ‡*.

Post Deum proxime Rex tua est, qui neminem nisi Deum superiorem habes ; si vetus, tua est jure hæreditario ; si nova, tua est jure acquisito : præterquam enim quod ego tuus sum cum cæteris subditus, mea qualis qualis est, majestati vestræ debetur industria, propter singularem vestram & omnimodo gratuitam erga  
me

† Chrysostomus.

‡ Ambrosius.

me gratiam; erga me inquam homin-  
 cionem inopem, ab aula *alienum*, ruri *in-*  
*ter Britannorum reliquias commorantem*,  
 quod semper & ubique agnosco humil-  
 lime & cum omni gratiarum actione.  
 Etsi ergo nec quod debetur compensari,  
 nec quicquam a parvitate mea, dignum  
 Majest. Vestrâ expectari possit; spero  
 tamen devotionis meæ voluntatem hoc  
 conatu dignosci posse. Cui, si detur Deo  
 & Regi placere, Britannis prodesse, habeo  
 quod fuit in votis primum, in opere stu-  
 dium, & erit quamdiu vixero solatium.  
 Deus is, qui solus sapiens & summe mise-  
 ricors est, te Rex serenissime, & tuos in  
 folio, subditos omnes in obsequio, quam  
 fœlicissime custodiat, usque ad adventum  
 Christi gloriosum: in quo vos pacifice re-  
 gentes, nos ex animo obtemperantes, cum  
 venerit, inveniat, is cujus est cum patre  
 & spiritu sancto, regnum, potentia &  
 gloria in secula seculorum. Amen.

Richardus Asaphensis.

T H E E N D.









